JAPANESE ATROCITIES IN KOREA

REPORTS EMPHASIZED AND MADE CONVINCING
BY JAPANESE PROPAGANDA

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CRUCIFIXION PICTURES

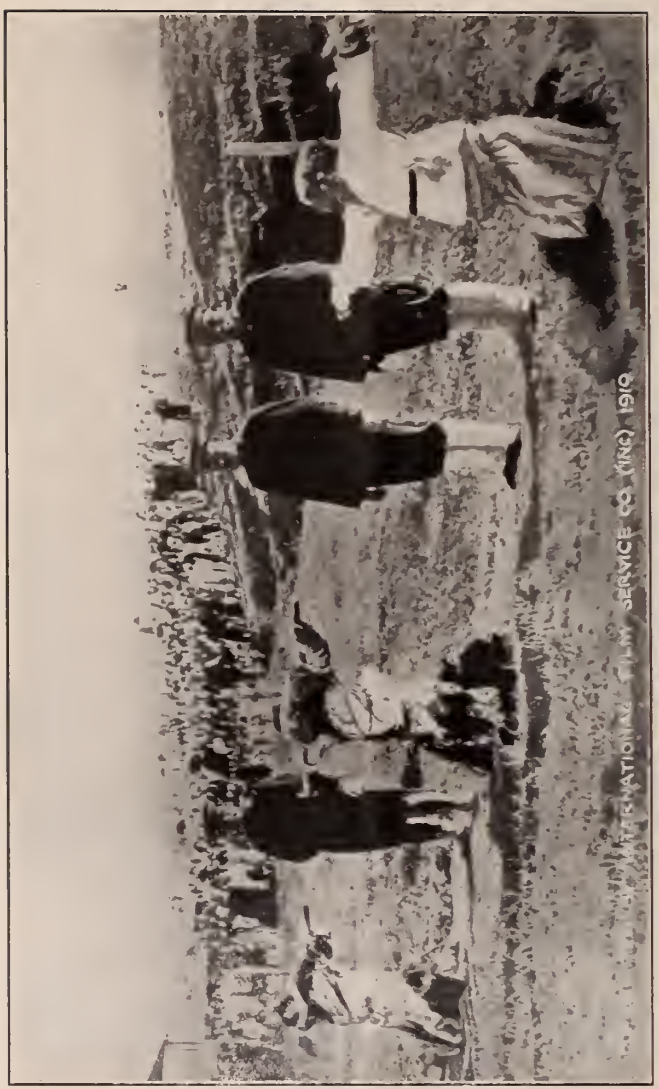
At least three Japanese propagandists have denied the authenticity of the so-called Crucifixion Picture that appeared first in the Boston Transcript of May 15, 1919, and later in the Literary Digest of May 31, 1919.

Viscount Kamato says that it represents a military execution at the time of the Russian-Japanese War in 1905 and candidly admits: "In the war that has just closed there have been similar executions in all military offences punishable by death."

Mr. Yamaguchi says that it is an old picture and that it represents Koreans being executed by their own countrymen, and yet a third propagandist recently says, that it represents the execution of Chinese spies caught in Korean costume, in 1895.

Each of the three Japanese propagandists tells a different story and submits alleged proofs that are different and entirely inconsistent. As a matter of fact they are all untrue and are deliberate and intentional misrepresentations.

There are any number of crucifixion pictures. There is a whole series of them beginning with 1895, down to the present date. The last one taken happens to be the one published in the Boston Transcript on May 15, 1919, and in the Literary Digest of May 31, 1919. It is reproduced as follows:



CRUCIFIXIONS IN 1919.

The Korean victims of Japanese militarism were placed in a kneeling position for execution, with arms extended upon a rude cross, as if to cast ridicule on the Christian religion.

This picture was supplied by the International Film Service. Note the endorsement: "Copyrighted by International Film Service (Inc.), 1919." Also note the facsimile letter from the International Film Service produced in this pamphlet (see page 7).

For the sake of intelligent comparison the crucifixion picture that appeared in current publications fourteen years ago is here reproduced, as follows:

Crucifixion of Koreans by the Japanese Military Authorities in Korea, 1905

This picture also appeared facing page 210 of "The Passing of Korea" by Homer B. Hulbert (William Heinemann, London, Publisher, 1906).

Note the difference: Even the crosses upon which the poor victims were crucified are spaced and located differently, and the unfortunates are standing and not kneeling as in the last 1919 picture.

For the sake of comparing uniforms and identifying the 1919 picture made by the International Film Service, we reproduce here, an admittedly authentic picture, taken at about the same time as the International Film picture in 1919, representing a Japanese soldier talking with a missionary, in the presence of the ruins of a Church burned by the Japanese, in which the entire male population of a village were forced to remain, to either be burned or shot down, if they attempted to leave.

A Japanese Gendarme, One of the Participants in the Burning of a Church in Which the Entire Male Population of the Village Had Been First Killed. Engaged in Conversation with a Missionary Near the Ruins Four Days Later.

It will be observed that the uniform of the soldier talking with the missionary in this last picture is identical with the uniforms of the soldiers appearing in the Crucifixion Picture taken by the International Film Co. and reproduced by the Boston Transcript and the Literary Digest. These would seem to be all-sufficient, but we add the following facsimile of the letter from the International Film Service on the subject-matter of the Crucifixion Picture of 1919.

DOMESTIC BUREAUS
CHICAGO-HEARST BLDG
BOSTON 80 SUMMER STREET
SAN FRANCISCO-CALL BLDG
LOS ANGELES EXAMINER BLDG
PHILADELPHIA 1218 FILBERT ST
WASHINGTON-GOS STAR BLDG
ATLANTA-GA ATLANTA GEORGIAN

International Film Service Co., Inc.

Photograph Department

226-238 WILLIAM ST NEW YORK

FOREIGN BUREAUS
LONDON-ENGLAND
PARIS-FRANCE
ROME-ITALY
MADRID-SPAIN
TOKIO-JAPAN
SHANGHAI-CHINA

80 Summer Street, Boston, Mass.,
May 23, 1919.

Mr. Y. C. Young,
80 East Concord Street,
Boston, Mass.

Dear Mr. Young:

Enclosed please find receipt of $2.50 for our photo of "Japanese Executing Coreans" and balance of fifty cents of the three dollars sent us by you.

It is not necessary to write Dr. Rhee regarding publication rights for this photo as you have already paid the publication price.

Have written to our New York office asking if other photos similar to the above were taken, and if so, will forward them to you immediately.

Cordially,

INTERNATIONAL FILM SERVICE CO., Inc.

by: Geo. L. Woodruff
Boston Mgr.

CSW/M

The foregoing pictures and data show that it has been a constant and continuous practice of the Japanese from 1895 down to the present day to "execute Koreans, by crucifying them upon crosses," as one means of showing their contempt for Jesus Christ, and as a further means of mortifying and terrifying Koreans who believe so firmly in Christianity.

This contempt of the Pagan Japanese for the Christian religion is shown in every conceivable way, and the following pictures of the ruins of another church destroyed by them is appended by way of additional illustration:

Photograph of the Charred Sticks, Broken Tiles and Ashes Where Once Stood a Beautiful Church, Demolished by the Japanese.

Photographic evidence of Japanese atrocities are too numerous to present in one pamphlet. Here are a few:

A Few Unbroken Earthen Jars and Some Straw Mats, All that the Japanese Left of a Korean Home.

Even Old Men and Women are Not Immune from Suspicion, Persecution, and Torture.

Two Lone Christian Widows. Their Husbands Killed, Their Homes Destroyed.

Arresting Korean Women, Binding Them, and Tying Them Together with Ropes.

A Prosperous Village Reduced to Ashes and Broken Jars.

"Benevolent Assimilation." Just One Sword Cut, and an Arm Removed Neatly, for Shouting "Mansei."

A Victim of "Flogging." Thousands More in Similar Condition.

Where is the Japanese propagandist who has the hardihood to deny the truth of statements as to Japanese atrocities, contained in the Report of the Federal Council of Churches, referred to in speeches made by Senator Norris in the United States Senate on July 15, 1919, and October 14, 1919, and which Senator McCormick read into the Congressional Record in full on July 17, 1919?

Nor can any Japanese propagandist deny the authenticity of the many Associated Press dispatches from Korea, of which the following are a few samples:

The Associated Press dispatch, dated March 13, Peking, which appeared in the press describing the Japanese atrocities in Korea contained, among many things the following statement:

> "Students of the Presbyterian Theological Seminary were seized, stripped of all their clothing and tied to rough wooden crosses, which they were forced to carry, barefooted and nude, through the streets. The Japanese said, as their master bore a cross, they should have the same privilege."

(Honolulu Advertiser, March 13, 1919.)
(Washington Star, May 26, 1919.)

(From The Washington, D. C., Evening Star, Tuesday, May 6, 1919.)

JAPANESE BRUTAL IN KOREA.

Conditions in Korea during the recent uprising against Japan are described in a letter written March 11 by Miss Grace Dillingham of New York, teaching in a Christian School at Pyeng Yang, Korea, to Mrs. I. L. Lomprey of Flushing, L. I.

The letter said, Korean school girls had been tied to telephone poles and flogged publicly by Japanese gendarmes; Christians in jails had been tied to crosses, stripped of their clothing and beaten; two American women had been beaten by Japanese soldiers, and churches had been looted and Bibles destroyed. . . ."

(Reports to the same effect were made by the Universal Service and the Associated Press about the same time.)

(From Boston Transcript, May 15, 1919.)

THE PACIFICATION OF KOREA.

"Japan has no sympathy with the Korean rebel. The penalty of revolution is death, as this picture shows (see cut on page 4). The photograph was taken shortly after the victim had been shot to death. They were placed in a kneeling position, their arms extended and attached to rudely-constructed crosses. The recent Korean attempt to gain independence engulfed the whole peninsula. There were fatal riots in hundreds of places, and wholesale massacre by the Japanese was reported."

(The Literary Digest, May 31, 1919.)

MORE LIGHT FROM KOREA.

Korea seems to some observers to be punished for being Christian almost as much for being patriotic, if not more. Such demonstrations as are reported of the natives consist in little more than a frank "three cheers for independence!" But they are paid for with tortures and executions in forms that would almost seem to be especially calculated to heap ridicule upon the Christian articles of faith . . .

A letter from a missionary in Korea, dated March 9, has been sent to us by the Rev. Paul B. Jenkins, of the Immanuel Presbyterian Church of Milwaukee. It came from China, having been taken there and mailed to escape the Japanese censor. It deals especially with the religious aspects of the situation, particu-

larly with the retaliatory measures employed by Japanese. . . . It adds: "The Koreans have no weapons whatever, but the soldiers fire in the crowd, knock bystanders down, and drag girls by their hair, old men and women are beaten until they can not walk . . . they take them to the Japanese Independent Church, and there, telling them to 'bear their cross,' stretch them out on crosses and beat them twenty-nine times . . ."

Yesterday one hundred were brought in (jail) and two on a car, not dead yet, . . . A Japanese non-Christian who saw the atroeities said: "I am made so sick I can hardly stand," and another said: "They are doing to the Christian Koreans as the Turks did to the Armenians . . ." Several near-by country churches are made wrecks: windows, lamps, church bells, and communion sets broken, all Bibles and hymn books burned. Any Christians found are tortured as only Huns and Japs can do. Out in some places in the country heathen are given a mark on their clothing. What will happen to those without the mark one may guess from Revelation. It would seem that they are going to stamp out Christianity in North Korea. . . . .

KOREAN PATRIOTS UNFLINCHING.

Mr. Frazier Hunt, writing from Seoul, Korea, under date of March 1, 1920, Korean Independence day, to the Philadelphia Press, says:

"More Korean independence demonstrations, more Japanese repression, more oppression, more cruelties, more promises . . . these are the signs for the future of Japan in Korea. The revolutionary movement lives here to-day and no power of Japanese bayonets and no amount of Japanese promises can kill it.

"Before the thrilling miracle of a reawakened, revivified people, Japan stands completely bewildered and just a little bit chastened. She does not know what to make of a world that is no longer under the spell of the German military 'might makes right' idea that she believed in and dreamed of conquering the East with. One can even waste a little pity on Japan here in Korea, even at the same moment one is swept into a storm of anger at the stupidity and cruelty of Japan's past history in this heartbroken peninsula—because Japan's position is an impossible one. The determination to be free from Japan is sinking itself deeper and deeper into the hearts of the 20,000,000 of Korea's people. It is impossible for the Japanese military mind to understand any other power but that of force, and the more force used the deeper the determination. But it is far more

than any national feeling that sent Koreans down the street crying 'Mansei.' It is a setting off of all the piled up hate and cruelty and petty interference and injustices of Japanese domination that has been practiced for ten years. As one American put it yesterday 'For ten years she has practiced Turkish cruelty with German efficiency and Japanese cunning.' Japan has built roads, but they are military roads, she has established banks for Japanese bankers; she has established schools, where she insists Japanese shall be taught, but she has done all for Japan and not for Korea.

"Is the independence movement so deep and widespread that nothing can more than temporarily check it? This is the real nub of the Korean situation. For a week I have been going among Koreans of all classes to find an answer to this question. It can be told in one sentence: The Korean people are really back of this revolution, and they will never be satisfied with anything short of full independence. The more bayonets the Japanese use the stronger the feeling becomes."

We do not doubt but that some Japanese will deny that in 1895 in furtherance of their political ambitions their Minister in Korea instigated the murder of the Queen of Korea and yet you will find it reported as an accepted cyclopedic fact in the Encyclopedia Britannica.